have to consider them merely in their reference to man. Having in last chapter traced the principle of order, as assuming the form of general laws to be contemplated by man, we are in this chapter to trace the principle of particular adaptation also in its reference to man, when it may be called the providence of God. It is, in our view, by far the most remarkable characteristic of man's present condition.

" It is quite evident," says Dr. Brown,* " that even omnipotence, which cannot do what is contradictory, cannot combine both advantages—the advantage of regular order in the sequences of nature, and the advantages of an uniform adaptation of the particular circumstances of the moment to the particular circumstances of the individual We may take our choice, but we cannot think of a combination of "both ; and if, as is very obvious, the greater advantage be that of uniformity of operation, we must not complain of evils to which that very uniformity which we cannot fail to prefer—if the option had been allowed us—has been the very circumstance that gave rise/'

We are not obliged to take our choice between the one or ihe other of the two alternatives propounded. The combination spoken of as being beyond human thought is realised in the works of God; and, in order to discover it-, we have only to open our eyes sufficiently wide to take in the double method which God employs in his providence, God cannot do things which are really contradictory, but he can reconcile things which may seem to us to be contradictory. Things which appear incompatible to human wisdom are found **in** harmonious union and co-operation in the works of God. It is in the happy combination of apparent contradictions that we discover one of the most wonderful properties of the Divine administration.

The system of regular laws has its advantages; and we have

been at pains to point them out in the last chapter. But, as Dr. Brown perceives, it has also, if uncontrolled, its disadvantages. It is easy to conceive what prejudicial cilbctB would follow from the unbending operation of natural laws, if they were never curbed or restrained. Every one of the laws might be good in itself, and yet incidental cfl'uctw might follow, iittod to inflict injustice^on individual^ and the direst injury on society. The doctrine of a narrow philosophy, which admits nothing but